

THE LEGENDARY ERA OF  
**ADAM**

عَلَيْهِ السَّلَامُ

آدم

عَلَيْهِ السَّلَامُ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah,  
the Most Gracious the Most Merciful



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## Notes on Arabic Terminology

عَزَّوَجَلَّ -	Glorified and Sublime be He (Allah).
صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ -	May Allah bless him and grant him peace.
عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ -	Peace and salutations be upon him.
عَلَيْهِ السَّلَامُ -	Peace be upon him.
عَلَيْهَا السَّلَامُ -	Peace be upon her.
عَلَيْهِمَا السَّلَامُ -	Peace be upon them (two).
رَضِيَ اللّٰهُ عَنْهُ -	May Allah be pleased with him.
رَضِيَ اللّٰهُ عَنْهَا -	May Allah be pleased with her.
رَضِيَ اللّٰهُ عَنْهُمَا -	May Allah be pleased with them (two).

Qur'an -

The last book of Allah ﷻ book sent to Muhammad ﷺ, through Jibraeel ﷺ.

Hadith -

Saying or action of Muhammad ﷺ, pl. *Ahadith*.

Surah -

Chapter of the Qur'an.

Sunnah -

Tradition, actions or sayings of Muhammad ﷺ.

Shari'ah-

The code of law derived from the Qur'an and from the teachings and example of Muhammad ﷺ.

Khalifah -

Representative of Allah on earth.



## Preface

Praise be to Allah ﷻ. We praise and seek His help, forgiveness and guidance. We seek refuge with Allah ﷻ from the evil of our own selves and from our evil deeds. Whomsoever Allah ﷻ guides, no one can lead him astray, and whomsoever he leads astray no one can guide him. I bare witness that there is none worthy of worship besides Allah ﷻ and that Muhammad ﷺ is His last and final messenger.

It is essential on every Muslim man, woman and child to learn as much knowledge as they can about the history of Islam. Allah ﷻ through his infinite mercy made this easy for us, through the Qur'an.

One aspect about the history of Islam is the lives and stories of the Prophets of Allah ﷻ. The Qur'an sheds light on many of their stories, also the *Ahadith* of Prophet Muhammad ﷺ sheds light on many incidents that occurred many thousands of years ago.

The overall aim of this book is to inspire all Muslims to learn more about the history of the Prophets sent by Allah ﷻ to mankind.

I finally pray to Allah ﷻ that he accepts and rewards my humble efforts and make this a means of success in both this world and the hereafter and that He forgive me for any mistakes I may have made.

Zahran Ibn Ashraf Ali Burondker

## INTRODUCTION

Allah ﷻ says in the Qur'an:

وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ  
وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَى  
لِلْمُؤْمِنِينَ

*"And all that We relate to you (Muhammad ﷺ) of the news of the Messengers is in order that We may make strong and firm your heart thereby. And in this (chapter of the Quran) has come to you the truth, as well as an admonition and a reminder for the believers."*

**(Hud: 120)**

The Qur'an, along with its many commands and interesting theories, also mentions stories; stories of the Prophets, Messengers and the people that came before the Prophet Muhammad ﷺ. It also sheds light on a few incidents that took place during the era of the Prophet Muhammad ﷺ.

The Qur'an mentions the stories of Prophets and Messengers such as Adam ﷺ, Nuh ﷺ<sup>1</sup>, Musa ﷺ, Ibrahim ﷺ, Isa ﷺ, Yusuf ﷺ, Yunus ﷺ, Yaqub ﷺ, Zakariya ﷺ and many more.

<sup>1</sup> The scholars of the past have said it is better to say ﷺ for the Prophets whom have been categorised as the 'Ulul-azm', they are five: Nuh ﷺ, Ibrahim ﷺ, Musa ﷺ, Isa ﷺ and Muhammad ﷺ (he has a special praise, which is only for him).



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Six chapters of the Qur'an are named after some of these Prophets. This is because the chapter either partly narrates the story of the Prophet, or the entire chapter is dedicated to that specific Prophet ﷺ.

The chapters are as follows:

1. Surah al-Yunus
2. Surah al-Hud
3. Surah al-Yusuf
4. Surah al-Ibrahim
5. Surah an-Nuh
6. Surah Muhammad

A total of 25 Prophets ﷺ have been mentioned in the Qur'an, whose names are:

1. Adam ﷺ (mentioned by name 25 times)
2. Idrees ﷺ (mentioned by name 2 times)
3. Nuh ﷺ (mentioned by name 43 times)
4. Hud ﷺ (mentioned by name 7 times)
5. Saleh ﷺ (mentioned by name 26 times)
6. Ibrahim ﷺ (mentioned by name 73 times)
7. Lut ﷺ (mentioned by name 27 times)
8. Ismaeel ﷺ (mentioned by name 12 times)
9. Is-haaq ﷺ (mentioned by name 17 times)
10. Yaqub ﷺ (mentioned by name 16 times)
11. Yusuf ﷺ (mentioned by name 27 times)
12. Ayyub ﷺ (mentioned by name 4 times)
13. Shuaib ﷺ (mentioned by name 11 times)
14. Musa ﷺ (mentioned by name 136 times)
15. Haroon ﷺ (mentioned by name 20 times)
16. Dzul-Kifl ﷺ (mentioned by name 2 times)

1. The first part of the document is a list of names and addresses of the members of the committee. The names are written in a cursive script, and the addresses are written in a more formal, printed style. The list is organized in a table-like format with three columns: Name, Address, and a third column that appears to contain some kind of identification or reference number.

The first of these is the fact that the majority of the population of the United States is of European descent. This is a fact which is often overlooked in the study of American history. The second is the fact that the majority of the population of the United States is of European descent. This is a fact which is often overlooked in the study of American history. The third is the fact that the majority of the population of the United States is of European descent. This is a fact which is often overlooked in the study of American history. The fourth is the fact that the majority of the population of the United States is of European descent. This is a fact which is often overlooked in the study of American history. The fifth is the fact that the majority of the population of the United States is of European descent. This is a fact which is often overlooked in the study of American history. The sixth is the fact that the majority of the population of the United States is of European descent. This is a fact which is often overlooked in the study of American history. The seventh is the fact that the majority of the population of the United States is of European descent. This is a fact which is often overlooked in the study of American history. The eighth is the fact that the majority of the population of the United States is of European descent. This is a fact which is often overlooked in the study of American history. The ninth is the fact that the majority of the population of the United States is of European descent. This is a fact which is often overlooked in the study of American history. The tenth is the fact that the majority of the population of the United States is of European descent. This is a fact which is often overlooked in the study of American history.

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17. Dawood ﷺ (mentioned by name 16 times)
18. Sulaiman ﷺ (mentioned by name 17 times)
19. Ilyas ﷺ (mentioned by name 2 times)
20. Al-Yasa ﷺ (mentioned by name 2 times)
21. Yunus ﷺ (mentioned by name 4 times)
22. Zakariya ﷺ (mentioned by name 7 times)
23. Yahya ﷺ (mentioned by name 5 times)
24. Isa ﷺ (mentioned by name 25 times)
25. Muhammad ﷺ (mentioned 4 times as Muhammad and once as Ahmed).

Before the Qur'an was revealed, the truth of the majority of these stories about the Prophets ﷺ had been changed. The Jews and Christians subtracted major parts of these stories and added their own words into them. For example, the Jews had the habit of degrading many of the Prophets sent to mankind. They claim that a certain Prophet drank alcohol and then committed fornication with his own daughters. About another, they say that his eyes once fell upon a beautiful woman and when he made inquiries about her, he was informed that she was married to a commander in one of his armies. So the Prophet sent that commander to battles repeatedly until he was eventually killed. Then he married the late commander's widow. Concerning another Prophet, they claim that he started worshipping idols after he married a pretty idol worshipper. Clearly, the claims that have been made against these great Prophets, which Allah ﷻ Himself chose for the guidance of mankind, are blasphemy. The Christians on the other hand, over glorified the Prophet Isa ﷺ to the extent that they called him the "son of God."

If it was not for the Qur'an and the Sunnah we would have never known the truth about the Prophets of Allah ﷻ, due to the fact that



their stories were lost through either degrading or over glorifying them.

In this book we will take a look at the story of our father Adam ﷺ. It brings together one of the most interesting stories that inform us about how time began. Before we begin about the life of Adam ﷺ, let us take a glimpse at what the world was like before his creation.

The Qur'an tells us that Allah ﷻ created the heavens and the earth in six days.

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ  
أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ...

*"Indeed your Lord is Allah, Who created the heavens and the earth in Six Days, and then He Istawa (rose over) the Throne (really in a manner that suits His Majesty)."*<sup>1</sup>

We do not know the timescale of the creation of the universe in detail (i.e. after the heavens and the earth were created did Allah ﷻ place animals in the earth or did they come after Adam ﷺ was put on earth). The Qur'an and *Hadith* do not expound on the sequence of creation that came along in the beginning of time.

However, we can try to learn about the way the earth formed and which species of animals were present that now are extinct today through the work carried out by scientists like astronomers, geologists, biologists, and paleontologists.

We should never accept any conclusions derived by scientists and historians that contradict the clear and undisputable texts of the

Qur'an and Sunnah. Nevertheless, we cannot refute scientific claims based on our own opinions and subjective interpretations of the sacred texts. In the absence of clear textual evidence to the contrary, scientific claims stand or fall on their own merits.

For example, dinosaurs; they are not mentioned in the Qur'an and Sunnah. In fact, most animals, even those living today, are not mentioned in those sources. However, this does not mean that those animals do not exist. The Qur'an and Sunnah are not exclusively for scientific enquiries or to answer questions on the history of nature. The issue of the existence of dinosaurs and other matters of nature's history are questions that belong in the field of science. The fossil evidence is vast that these animals once existed.

The Qur'an has nothing to say on the matter of dinosaurs one way or the other, except, of course, that everything in creation past or present was created by Allah ﷻ in whatever manner He wished to create it.

Allah knows best.

<sup>1</sup> Al-A'raf:54



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## Adam ﷺ in the Qur'an

There are various *aayaat* that have been repeated in the Holy Qur'an. The *aayaat* are of two types:

1. Repetition of historical stories.
2. Repetition of the *Aayaat* which mention some very special realities.

As for the '*Repetition of historical stories*', they are to show and remind people of the laws that preceded them or to emphasize on a certain part of a story that has been mentioned before. For example, the story of Adam ﷺ has been mentioned in several parts of the Qur'an, this is to remind the reader of a specific point which Allah ﷻ wants to lay out, be that He is telling mankind nothing evades him and that He is All-Knowing (past, present or future) or like on numerous occasions He wants to keep reminding us of how much of an open enemy *Iblees* is.

Moreover, as for the '*Repetition of the aayaat which mention some very special realities*', they are to encourage mankind to either act upon or stay away from certain aspects in life. For example, Allah ﷻ constantly reminds mankind of the vastness of His mercy; there upon asking them to ask for forgiveness from their sins. On the other hand, He forbids mankind from associating partners with Him and how severe His punishment is for the people who do not repent from their sins.

We have to remember that the Qur'an was revealed over a period of 23 years, so Allah ﷻ was constantly reminding mankind of the things which were beneficial or harmful for them.

The story of Adam ﷺ occurs five times in different parts of the Qur'an, where he is mentioned by name.

The first time Allah ﷻ mentions the story of Adam ﷺ He mentions how He knows everything, especially future events. In these verses, Allah ﷻ conveys His knowledge of the unseen, particularly to the angels. Finally, Allah ﷻ mentions what disobedience to Him can lead to, as we will see the outcome in the verses when Adam ﷺ is disobedient to Allah ﷻ.

Allah ﷻ says:

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ  
إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ ۚ وَهُوَ بِكُلِّ  
شَيْءٍ عَلِيمٌ {29} وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي  
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قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ {30} وَعَلَّمَ آدَمَ الْأَسْمَاءَ  
كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ  
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لَنَا إِلَّا مَا عَلَّمْتَنَا ۚ إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ {32}  
قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ ۚ فَلَمَّا أَنْبَأَهُمْ  
بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ  
وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ {33} وَإِذْ



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هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ {31} قَالُوا سُبْحَانَكَ لَا عِلْمَ  
لَنَا إِلَّا مَا عَلَّمْتَنَا ۚ إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ {32}  
قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ ۚ فَلَمَّا أَنْبَأَهُمْ  
بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ  
وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ {33} وَإِذْ



قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى  
 وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ {34} وَقُلْنَا يَا آدَمُ اسْكُنْ  
 أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا  
 تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ {35} فَأَزَلَّهُمَا  
 الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ ۖ وَقُلْنَا  
 اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِي الْأَرْضِ  
 مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ {36} فَتَلَقَّى آدَمُ مِنْ رَبِّهِ  
 كَلِمَاتٍ فَتَابَ عَلَيْهِ ۚ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ {37}  
 قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ۖ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى  
 فَمَنْ تَبَعَ هُدَايَ فَلَا يَخَافُ عَلَيْهِمْ وَلَا هُمْ  
 يَحْزَنُونَ {38}

It is He who created for you all that is on earth. He then Istawa (rose over) towards the heaven and made them seven heavens and He is the All-Knower of everything. And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, while we glorify You with praises and thanks (Exalted be You above all that they associate with You as partners) and sanctify You." He (Allah ﷻ) said: "I know that which

you do not know." And He taught Adam all the names (of everything), then He showed them to the angels and said, "Tell Me the names of these if you are truthful." They (angels) said: "Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise." He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the Ghaib (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?" And (remember) when We said to the angels: "Prostrate yourselves before Adam." And they prostrated except Iblees (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allah ﷻ). And We said: "O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight of things therein as wherever you will, but come not near this tree or you both will be of the Zalimun (wrong-doers)." Then the Shaitan (Satan) made them slip there from (the Paradise), and got them out from that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time." Then Adam received from his Lord words. And his Lord pardoned him (accepted his repentance). Verily, He is the One who forgives (accepts repentance), the Most Merciful. We said: "Get down all of you from this place (the Paradise). Then whenever there comes to you



Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve."<sup>1</sup>

The next four times in which Adam ﷺ story is mentioned, Allah ﷻ indicates to us how much of an open enemy *Iblees* is to humanity and he will stop at nothing to misguide us, the very same way he misguided our parents (Adam and Hawwa ﷺ) and got them thrown out of paradise.

Firstly, in Surah Al A'raf Allah ﷻ says:

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُنْ مِنَ السَّاجِدِينَ {11} قَالَ مَا مَنَعَكَ أَلا تَسْجُدَ إِذْ أَمَرْتُكَ ۚ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ {12} قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ {13} قَالَ أَنْظِرْنِي إِلَى يَوْمِ يَبْعَثُونَ {14} قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ {15} قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ {16} ثُمَّ لَآتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ ۚ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ {17} قَالَ

أَخْرَجَ مِنْهَا مَذْءُومًا مَذْحُورًا ۖ لِمَنِ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ {18} وَيَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ {19} فَوسَّوسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوَاتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَينِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ {20} وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ {21} فَدَلَّاهُمَا بِغُرُورٍ ۖ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوَاتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ ۖ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَمَا الشَّجَرَةِ وَأَقُلْ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ {22} قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ {23} قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ {24} قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ {25}

<sup>1</sup> Baqarah: 29-38



And surely, We created you (your father Adam ﷺ) and then gave you shape (the noble shape of a human being), then We told the angels, "Prostrate to Adam," and they prostrated, except Iblees (Satan), he refused to be of those who prostrate. (Allah ﷻ) said: "What prevented you (Iblees) that you did not prostrate, when I commanded you?" Iblees said: "I am better than him (Adam ﷺ); You created me from fire, and him You created from clay." (Allah ﷻ) said: "(Iblees) get down from this (Paradise); it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced." (Iblees) said: "Allow me respite till the Day they are raised up (i.e. the Day of Resurrection)." (Allah ﷻ) said: "You are of those allowed respite." (Iblees) said: "Because You have sent me astray, surely I will sit in wait against them (human beings) on Your Straight Path, then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You)." (Allah ﷻ) said (to Iblees) "Get out from this (Paradise) disgraced and expelled. Whoever of them (mankind) will follow you, then surely I will fill Hell with you all." (Allah ﷻ said to Adam ﷺ) "O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the Zalimun (unjust and wrong-doers)." Then Shaitan (Satan) whispered suggestions to them both in order to uncover that which was hidden from them of

their private parts (before); he said: "Your Lord did not forbid you this tree save you should become angels or become of the immortals." And he (Shaitan) swore by Allah to them both (saying): "Verily, I am one of the sincere well-wishers for you both." So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to stick together the leaves of Paradise over themselves (in order to cover their shame). And their Lord called out to them (saying): "Did I not forbid you that tree and tell you: Verily, Shaitan (Satan) is an open enemy unto you?" They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers." (Allah ﷻ) said: "Get down, one of you an enemy to the other (i.e. Adam ﷺ, Hawwa ﷺ, and Shaitan). On earth will be a dwelling-place for you and an enjoyment- for a time." He said: "Therein you shall live, and therein you shall die, and from it you shall be brought out (i.e. resurrected)."<sup>1</sup>

Secondly, in Surah Al Israa Allah ﷻ says:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ  
 قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا {61} قَالَ أَرَأَيْتَكَ هَذَا

<sup>1</sup> Al-A'raf: 11-25



And surely, We created you (your father Adam ﷺ) and then gave you shape (the noble shape of a human being), then We told the angels, "Prostrate to Adam," and they prostrated, except Iblees (Satan), he refused to be of those who prostrate. (Allah ﷻ) said: "What prevented you (Iblees) that you did not prostrate, when I commanded you?" Iblees said: "I am better than him (Adam ﷺ); You created me from fire, and him You created from clay." (Allah ﷻ) said: "(Iblees) get down from this (Paradise); it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced." (Iblees) said: "Allow me respite till the Day they are raised up (i.e. the Day of Resurrection)." (Allah ﷻ) said: "You are of those allowed respite." (Iblees) said: "Because You have sent me astray, surely I will sit in wait against them (human beings) on Your Straight Path, then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You)." (Allah ﷻ) said (to Iblees) "Get out from this (Paradise) disgraced and expelled. Whoever of them (mankind) will follow you, then surely I will fill Hell with you all." (Allah ﷻ said to Adam ﷺ) "O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the Zalimun (unjust and wrong-doers)." Then Shaitan (Satan) whispered suggestions to them both in order to uncover that which was hidden from them of

their private parts (before); he said: "Your Lord did not forbid you this tree save you should become angels or become of the immortals." And he (Shaitan) swore by Allah to them both (saying): "Verily, I am one of the sincere well-wishers for you both." So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to stick together the leaves of Paradise over themselves (in order to cover their shame). And their Lord called out to them (saying): "Did I not forbid you that tree and tell you: Verily, Shaitan (Satan) is an open enemy unto you?" They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers." (Allah ﷻ) said: "Get down, one of you an enemy to the other (i.e. Adam ﷺ, Hawwa ﷺ, and Shaitan). On earth will be a dwelling-place for you and an enjoyment- for a time." He said: "Therein you shall live, and therein you shall die, and from it you shall be brought out (i.e. resurrected)." <sup>1</sup>

Secondly, in Surah Al Israa Allah ﷻ says:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ  
قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا {61} قَالَ أَرَأَيْتَكَ هَذَا

<sup>1</sup> Al-A'raf: 11-25



الَّذِي كَرَّمْتَ عَلَيَّ لَنْ أُخَرَّتَنِي إِلَى يَوْمِ الْقِيَامَةِ  
لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا {62} قَالَ اذْهَبْ فَمَنْ تَبِعَكَ  
مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاؤُكُمْ جَزَاءً مَوْفُورًا {63}

And (remember) when We said to the angels: "Prostrate unto Adam." They prostrated except Iblees (Satan). He said: "Shall I prostrate to one whom You created from clay?" (Iblees) said: "See? This one whom You have honoured above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely seize and mislead his offspring (by sending them astray) all but a few!" (Allah ﷻ) said: "Go, and whosoever of them follows you, surely! Hell will be the recompense of you (all) an ample recompense."<sup>1</sup>

Thirdly, in Surah Al Kahf Allah ﷻ says:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ  
كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ ۖ أَفَتَتَّخِذُونَهُ  
وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ ۚ بِئْسَ  
لِلظَّالِمِينَ بَدَلًا {50}

And (remember) when We said to the angels; "Prostrate to Adam." So they prostrated except Iblees (Satan). He was one of the jinns; he disobeyed the Command of his Lord. Will you then take him (Iblees) and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the Zalimun (polytheists, and wrong-doers, etc).<sup>1</sup>

Lastly, in Surah Taha Allah ﷻ says:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ  
أَبَى {116} فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ فَلَا  
يُخْرِجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَى {117} إِنَّ لَكَ أَلَّا تَجُوعَ  
فِيهَا وَلَا تَعْرَى {118} وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا  
تَصْحَى {119} فَوَسَّوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ  
أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَى {120} فَأَكَلَا  
مِنْهَا فَبَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا  
مِنْ وَرَقِ الْجَنَّةِ ۖ وَعَصَى آدَمُ رَبَّهُ فَغَوَى {121} ثُمَّ  
اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى {122} قَالَ اهْبِطَا مِنْهَا  
جَمِيعًا ۖ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ فَإِمَّا يَأْتِيَنَّكُمْ مِنْي  
هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى {123}

<sup>1</sup> Al-Israa 61-63

<sup>1</sup> Al-Kahf: 50



الَّذِي كَرَّمْتَ عَلَيَّ لَنْ أُخَرَّتِنِ إِلَى يَوْمِ الْقِيَامَةِ  
لَأُحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا {62} قَالَ اذْهَبْ فَمَنْ تَبِعَكَ  
مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاؤُكُمْ جَزَاءً مَوْفُورًا {63}

And (remember) when We said to the angels: "Prostrate unto Adam." They prostrated except Iblees (Satan). He said: "Shall I prostrate to one whom You created from clay?" (Iblees) said: "See? This one whom You have honoured above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely seize and mislead his offspring (by sending them astray) all but a few!" (Allah ﷻ) said: "Go, and whosoever of them follows you, surely! Hell will be the recompense of you (all) an ample recompense."<sup>1</sup>

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كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ ۖ أَفَتَتَّخِذُونَهُ  
وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ ۚ بِئْسَ  
لِلظَّالِمِينَ بَدَلًا {50}

And (remember) when We said to the angels; "Prostrate to Adam." So they prostrated except Iblees (Satan). He was one of the jinns; he disobeyed the Command of his Lord. Will you then take him (Iblees) and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the Zalimun (polytheists, and wrong-doers, etc).<sup>1</sup>

Lastly, in Surah Taha Allah ﷻ says:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ  
أَبَى {116} فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ فَلَا  
يُخْرِجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَى {117} إِنَّ لَكَ أَلَّا تَجُوعَ  
فِيهَا وَلَا تَعْرَى {118} وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا  
تَضْحَكُ {119} فَوَسَّوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ  
أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَى {120} فَأَكَلَا  
مِنْهَا فَبَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفَقَا يَخْصِفَانِ عَلَيْهِمَا  
مِنْ وَرَقِ الْجَنَّةِ ۚ وَعَصَى آدَمُ رَبَّهُ فَغَوَى {121} ثُمَّ  
اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى {122} قَالَ اهْبِطَا مِنْهَا  
جَمِيعًا ۖ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۚ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي  
هُدًى فَمَنْ اتَّبَعَ هُدَايَ فَلَا يَضِلَّ وَلَا يُشْقَى {123}

<sup>1</sup> Al-Israa 61-63

<sup>1</sup> Al-Kahf: 50



And (remember) when We said to the angels: "Prostrate yourselves to Adam." They prostrated (all) except Iblees, who refused. Then We said: "O Adam! Verily, this is an enemy to you and to your wife. So let him not get you both out of Paradise, so that you may be distressed in misery. Verily, you have (a promise from Us) that you will never be hungry therein nor naked. And you (will) suffer not from thirst therein nor from the sun's heat." Then Shaitan (Satan) whispered to him, saying: "O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?" Then they both ate of the tree, and so their private parts appeared to them, and they began to stick on themselves the leaves from Paradise for their covering. Thus did Adam disobey his Lord, so he went astray. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance. (Allah ﷻ) said: "Get you down (from the Paradise to the earth), both of you, together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My Guidance shall neither go astray, nor fall into distress and misery."<sup>1</sup>

<sup>1</sup> Taha: 116-123

## THE BEGINNING

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ  
قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ  
نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّي أَعْلَمُ مَا لَا  
تَعْلَمُونَ

"And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks (Exalted be You above all that they associate with You as partners) and sanctify You." He (Allah ﷻ) said: "I know that which you do not know."

(Al-Baqarah: 30)

Before the human race was created the jinns used to live and inhabit the earth. The jinns are one of the many creations of Allah ﷻ, they are created from smokeless fire and due to this they happen to get angry very quickly, live very long lives and are a very powerful creation. Allah ﷻ gave these powers to them as a test. If they oppress others with them, then they will be held accountable. By knowing their powers, we can often make sense of much of the mysteries which go on around us. One of the powers of the Jinn is that they are able to take on any physical form they like. Thus, they can appear as humans, animals, trees or anything else.



And (remember) when We said to the angels: *"Prostrate yourselves to Adam."* They prostrated (all) except Iblees, who refused. Then We said: *"O Adam! Verily, this is an enemy to you and to your wife. So let him not get you both out of Paradise, so that you may be distressed in misery. Verily, you have (a promise from Us) that you will never be hungry therein nor naked. And you (will) suffer not from thirst therein nor from the sun's heat."* Then Shaitan (Satan) whispered to him, saying: *"O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?"* Then they both ate of the tree, and so their private parts appeared to them, and they began to stick on themselves the leaves from Paradise for their covering. Thus did Adam disobey his Lord, so he went astray. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance. (Allah ﷻ) said: *"Get you down (from the Paradise to the earth), both of you, together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My Guidance shall neither go astray, nor fall into distress and misery."*<sup>1</sup>

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On the Day of Judgment, Allah ﷻ will judge the jinns the same way He will judge the humans. Those jinns who did not heed Allah ﷻ commandments will be thrown into the hellfire. Whereas, the ones who obeyed Allah will be rewarded with Paradise; residing on the outskirts of it. The jinns will be visible to the people of Paradise however the latter will be invisible.

The jinns, also like human beings, had messengers that came to them with a divine law from Allah ﷻ. They are a very obstinate creation (the majority of them); they disobeyed the commandments of Allah and also killed the Messengers that were sent to them. Amongst these jinns there was one whose name was *Iblees*, he was from the obedient jinns and had gained a lofty status in front of Allah ﷻ, to the extent that he was allowed to stay in the company of the angels.

Allah ﷻ finally decided that it was a time to put an end to the corruption the jinn's had caused. He ordered the angels to descend down to the earth and fight them. *Iblees* also took up side with the angels. A big battle broke out in which majority of the jinns were killed; only a few survived who carried on the progeny of jinns. The angels hence, returned to Allah ﷻ victorious.

When Allah ﷻ decided to create mankind, He informed the angels that He was going to place a successor on earth. The angels, not knowing the future, asked Allah ﷻ: "Will You place therein those who will make mischief therein and shed blood?" They only said this because they had seen what the jinns had done on the earth when Allah ﷻ had placed them there.

## THE CREATION OF ADAM ﷺ

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّنْ صَلْصَالٍ  
مِّنْ حَمَإٍ مَّسْنُونٍ {28} فَإِذَا سَوَّيْتَهُ وَنَفَخْتُ فِيهِ مِنْ  
رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ {29} فَسَجَدَ الْمَلَائِكَةُ  
كُلُّهُمْ أَجْمَعُونَ {30}

And (remember) when your Lord said to the angels: "I am going to create a man (Adam ﷺ) from dried (sounding) clay of altered mud. So, when I have fashioned him completely and breathed into him (Adam ﷺ) the soul which I created for him, then fall (you) down prostrating yourselves unto him." So, the angels prostrated themselves, all of them together.

(Al-Hijr: 28-30)

Before Allah ﷻ had started to create man, He ﷻ asked for Jibraeel ﷺ, and sent him to the earth, ordering him to retrieve some clay from there. He was about to get the clay, when the earth cried out and said, "I seek refuge in Allah ﷻ from your decreasing my quantity or disfiguring me." So Jibraeel ﷺ returned to Allah ﷻ empty handed and told Allah ﷻ what the earth had complained about.

Allah ﷻ then sent for Mikhaeel ﷺ, and gave him the same instructions as He gave Jibraeel ﷺ, but when he went, the earth said the same to him as it had said to former. So Mikhaeel ﷺ also returned empty handed.



On the Day of Judgment, Allah ﷻ will judge the jinns the same way He will judge the humans. Those jinns who did not heed Allah ﷻ commandments will be thrown into the hellfire. Whereas, the ones who obeyed Allah will be rewarded with Paradise; residing on the outskirts of it. The jinns will be visible to the people of Paradise however the latter will be invisible.

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Allah ﷻ then sent for Mikhaeel ﷺ, and gave him the same instructions as He gave Jibrael ﷺ, but when he went, the earth said the same to him as it had said to former. So Mikhaeel ﷺ also returned empty handed.



Then Allah ﷻ sent for the Angel of Death and gave him the same task. Upon his arrival on earth, the earth complained to him in the same manner as it complained to his former two companions, but he said, *"I also seek refuge with Allah ﷻ from returning to Him without carrying out his orders!"*

The Angel of Death carried out the order of Allah ﷻ by gathering clay from different parts of the earth. For this reason the children of Adam ﷺ have been created according to the configuration of the land, therefore we have black, white, red and yellow people. We also have different people with different personalities. The Angel of Death then mixed the clays of the earth and brought it back to Allah ﷻ.

Allah ﷻ then took the clay and soaked it until it became sticky. He ﷻ then addressed the angels saying: *"I am going to create a man (Adam ﷺ) from sounding clay of altered black smooth mud. So, when I have fashioned him completely and breathed into him (Adam ﷺ) the soul which I created for him, then fall (you) down prostrating yourselves unto him."*<sup>1</sup>

Allah ﷻ then created Adam ﷺ; He created him in the best of shape with an amazing height of sixty cubits (feet) and left him to dry for forty years. In this time *Iblees* happened to pass by the structure of Adam ﷺ, upon passing it he kicked and spat at it and heard a hollow sound coming from inside the structure, he then proclaimed: *"Indeed insaan (human) is weak, and that if I am greater than Adam ﷺ, I will destroy him and if Adam ﷺ is greater than me, I will never obey him."* The flames of jealousy had just lit up.

<sup>1</sup> Al-Hijr:28-30

When the time drew near to breathe the spirit into Adam ﷺ Allah ﷻ commanded the angels *"When I breathe my spirit into him prostrate before him!"*

Allah ﷻ breathed his spirit into Adam ﷺ, when it reached his head he sneezed, the angels said: *"Say, Alhamdulillah"*, Adam ﷺ repeated the words.

Allah ﷻ said to Adam ﷺ: *"Your Lord has granted you mercy."*

When the spirit reached the eyes, Adam ﷺ saw the fruits of *Jannah* (paradise), when it reached the abdomen he felt the appetite for food, he moved towards the fruits in a hurry, even before the spirit could reach his legs. Allah ﷻ, seeing all this, hence proclaimed: *"Man is created of haste"*<sup>1</sup>, this is why today us humans are very hasty in our daily matters and we tend to want answers and results without going through any sort of test. Allah ﷻ through his infinite grace and mercy along with the hasty behavior also granted humans the ability to be patient, He ﷻ has mentioned in the *Qur'an*:

فَصَبْرٌ جَمِيلٌ...

*"Patience is most fitting..."*<sup>2</sup>

Also many *Ahadith* have been illustrated regarding patience for example:

1. Anas ﷺ relates having heard the Prophet Muhammad ﷺ saying: *"Allah ﷻ says: 'If I afflict my servant with his two*

<sup>1</sup> Al-Anbiya:37

<sup>2</sup> Yusuf:18



beloved organs – meaning his eyes – and he resorts to patience, I will reward him with paradise.”<sup>1</sup>

2. Abu Hurairah رضي الله عنه relates that a man said to the Prophet Muhammad ﷺ: “Advise me,” Prophet Muhammad ﷺ said: “Do not become angry” (i.e. have patience). The man repeated his request several times, and the Prophet Muhammad ﷺ gave him the same reply.<sup>2</sup>
3. Anas رضي الله عنه relates that the Prophet Muhammad ﷺ said: “One of you should not hope to die for a calamity that has befallen him. However, if one feels pressed by life as to do that, he should pray by saying: ‘O Allah, keep me alive as long as life is good for me; and let me die if death is better for me.’”<sup>3</sup>

The outcome of being patient will always – by the will of Allah ﷻ – be positive. Yaqub عليه السلام had to wait a period of 40 years till he was reunited with his son Yusuf عليه السلام. Ayub عليه السلام went through a test from Allah ﷻ for 7 years in which he lost his wealth, children and friends but never once did he complain. The Prophet Muhammad ﷺ along with his companions suffered the pangs of hunger for 3 consecutive years and in the aftermath he ﷺ lost his Uncle Abu Talib and most beloved wife Khadijah رضي الله عنها. Allah ﷻ will never put a person in a trial or tribulation he or she cannot face, Allah ﷻ says in the Qur’an:

لَا يَكْلِفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا...

“Allah does not burden a soul beyond his scope...”<sup>4</sup>

<sup>1</sup> Riyadh us Saliheen 34

<sup>2</sup> Riyadh us Saliheen 48

<sup>3</sup> Riyadh us Saliheen 40

<sup>4</sup> Al-Baqarah:286

Anas رضي الله عنه said: “The Prophet Muhammad ﷺ passed by a woman weeping at a grave, he ﷺ said: ‘Fear Allah and be patient.’ Not knowing who he was, the woman replied: ‘Leave me alone, you have not been afflicted like I have.’ She was later told that he was the Prophet ﷺ. She came to his door and found no guards or porters. She said: ‘I did not know you.’ He ﷺ said: ‘Patience should come at the first shock of distress.’”<sup>1</sup>

When the soul was fully breathed into Adam عليه السلام, Allah ﷻ ordered him to go to the company of the angels.

Abu Hurairah رضي الله عنه narrated that the Prophet Muhammad ﷺ said: “Allah ﷻ created Adam عليه السلام in His image, and he was sixty cubits tall. When Allah ﷻ created him He said, ‘Go and greet that group of angels who are sitting and listen to how they greet you, for that will be your greeting and the greeting of your descendents.’ So he said, ‘Al-salaamu ‘alaykum (peace be upon you),’ and the angels said, ‘Al-salaamu ‘alayka wa rahmat-Allaah (Peace be upon you and the mercy of Allah ﷻ).’ So they added (the words) ‘wa rahmat-Allaah.’ Everyone who enters Paradise will be in the form of Adam عليه السلام, but mankind continued to decrease in height until now.”<sup>2</sup>

Allah ﷻ finally commanded the angels to prostrate themselves to Adam عليه السلام; they all obeyed except Iblees.

It is important to note, that when a messenger came to a nation with a new *Shari’ah* law than that of the previous messenger, some laws would remain the same, some would be abolished and some absolutely new laws would be brought in. Likewise, the ruling regarding prostrating to a human being in the earlier *Shari’ah* laws was that it was permissible, but this was only done out of respect

<sup>1</sup> Riyadh us Saliheen 31

<sup>2</sup> Bukhari & Muslim



and not as a sign of worship to the person being prostrated at. In the *Shari'ah* of Muhammad ﷺ this act was abolished and no longer would hold any meaning, if a person was to carry out this act now he will be regarded as a sinner.

## BANISHMENT OF IBLEES

قَالَ مَا مَنَعَكَ إِلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ۚ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ {12} قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرِجْ إِنَّكَ مِنَ الصَّاغِرِينَ {13} قَالَ أَنْظِرْنِي إِلَى يَوْمٍ يَبْعَثُونَ {14} قَالَ إِنَّكَ مِنَ الْمُنْظَرِينَ {15} قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ {16} ثُمَّ لَأَتَيْنَهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ ۚ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ {17} قَالَ اخْرُجْ مِنْهَا مَذْهُومًا مَدْحُورًا ۚ لَمَنْ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ {18}

(Allah ﷻ) said: "What prevented you (O Iblees) that you did not prostrate yourself, when I commanded you?"

Iblees said: "I am better than him (Adam); You created me from fire, and him You created from clay." (Allah ﷻ)

said: "(O Iblees) get down from this (Paradise); it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced." (Iblees) said: "Allow me respite till the Day they are raised up (i.e. the Day of Resurrection)." (Allah ﷻ) said: "You are of those respited." (Iblees) said: "Because You have sent me



and not as a sign of worship to the person being prostrated at. In the *Shari'ah* of Muhammad ﷺ this act was abolished and no longer would hold any meaning, if a person was to carry out this act now he will be regarded as a sinner.

## BANISHMENT OF IBLEES

قَالَ مَا مَنَعَكَ إِلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ۖ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ {12} قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ {13} قَالَ أَنْظِرْنِي إِلَى يَوْمٍ يَبْعَثُونَ {14} قَالَ إِنَّكَ مِنَ الْمُنْظَرِينَ {15} قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ {16} ثُمَّ لَا تَجِدُ مِنْهُمْ مَخْلَفَةً ۚ وَمَنْ خَلْفَهُمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ ۚ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ {17} قَالَ اخْرُجْ مِنْهَا مَذْذُومًا مَدْحُورًا ۚ لَمَنْ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ {18}

(Allah ﷻ) said: "What prevented you (O Iblees) that you did not prostrate yourself, when I commanded you?"

Iblees said: "I am better than him (Adam); You created me from fire, and him You created from clay." (Allah ﷻ)

said: "(O Iblees) get down from this (Paradise); it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced." (Iblees) said: "Allow me respite till the Day they are raised up (i.e. the Day of Resurrection)." (Allah ﷻ) said: "You are of those respited." (Iblees) said: "Because You have sent me



*astray, surely I will sit in wait against them (human beings) on Your Straight Path.*

*Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You)." (Allah ﷻ) said (to Iblees) "Get out from this (Paradise) disgraced and expelled. Whoever of them (mankind) will follow you, then surely I will fill Hell with you all."*

**(Al-A'raf: 12-18)**

Iblees was jealous of Adam ﷺ from the very beginning. That is why he kicked and spat at his sculpture when it was left to dry. It was very clear that he was not going to obey the command of Allah ﷻ.

The question now rises, why was Iblees so jealous of Adam ﷺ?

Iblees always thought that one day Allah ﷻ would eventually send another messenger to earth for the jinns and that Allah ﷻ would choose him. But when Allah ﷻ used the word '*khalifa*,' Iblees knew that he would never be a messenger or rule on the earth. He also realized that Adam ﷺ and his progeny would be given preference over him.

Allah ﷻ saw that Iblees did not prostrate to Adam ﷺ and, in not doing so, he directly disobeyed His command. Allah ﷻ asked Iblees as to why he did not obey his command to prostrating to Adam ﷺ. Out of arrogance and pride Iblees replied, "*I am better than him (Adam ﷺ); You created me from fire, and him You created from clay.*"<sup>1</sup>

<sup>1</sup> Al-A'raf:12

The arrogance in the reply angered Allah ﷻ so much, that He was not ready to have Iblees in front of Him anymore and thus commanded him, "(Allah ﷻ) said: "(O Iblees) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced."<sup>1</sup>

Iblees seeing that he had achieved nothing but the anger of Allah ﷻ and that there was no way out for him (because he believed in the Day of Judgment he knew his final abode was going to be the hellfire). He quickly turned to Allah ﷻ and said: "*Allow me respite till the Day they are raised up (i.e. the Day of Resurrection).*" Allah ﷻ said: "*You are allowed respite.*"<sup>2</sup>

On gaining his respite Iblees said: "*Because You have sent me astray, surely I will sit in wait against them (human beings) on Your Straight Path. Then I will come to them from before them and behind them, from their right and from their left and You will not find most of them as thankful ones.*"<sup>3</sup>

When Iblees responded to Allah ﷻ he mentioned four of the six directions – left, right back and front – he did not mention two; – up and down – that is why when we walk in populated places or places where *fitna* will easily get to us, the *Qur'an* advises us to lower our gazes. Allah ﷻ says in the *Qur'an*:

قُلْ لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ...

"Tell the believing men to lower their gazes..."<sup>4</sup>

<sup>1</sup> Al-A'raf:12-13

<sup>2</sup> Al-A'raf:14-15

<sup>3</sup> Al-A'raf:16-17

<sup>4</sup> An-Nur:30



The following are a few steps on how one can control their gaze and fear Allah ﷻ:

1. Bear in mind the fact that Allah ﷻ is watching you; He sees you and is with you wherever you go. It may be a secretive glance of which your closest neighbour is unaware, but Allah ﷻ knows of it. Allah ﷻ says: *"Allah knows the fraud of the eyes, and all that the hearts conceal."*<sup>1</sup>
2. Seek the help of Allah, asking Him and calling upon Him. Allah ﷻ says: *"And your Lord said: Invoke Me [i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything] I will respond to your (invocation)."*<sup>2</sup>
3. You should know that every blessing you enjoy comes from Allah ﷻ, and requires that you should give thanks for it. Part of being grateful for the blessing of sight means that you should protect it, by not looking at that which Allah ﷻ has forbidden. Is there any reward for a good deed, other than good? Allah ﷻ says: *"And whatever of blessings and good things you have, it is from Allah."*<sup>3</sup>
4. Strive with yourself and train yourself to lower your gaze and be patient in doing so, and never give up. Allah ﷻ says: *"As for those who strive hard in Us (Our Cause), We will surely guide them to Our paths."*<sup>4</sup>  
The Prophet Muhammad ﷺ said: "Whoever seeks to be chaste, Allah ﷻ will make him chaste, and whoever seeks to be independent of means, Allah ﷻ will make him independent of means and whoever strives to be patient, Allah ﷻ will make him patient..."<sup>5</sup>

<sup>1</sup> Ghafir:19

<sup>2</sup> Ghafir:60

<sup>3</sup> An-Nahl:53

<sup>4</sup> Al-Ankabut:69

<sup>5</sup> Al-Bukhari

5. Avoid places where a person feels he will be exposed to the temptation of looking, such as going to market places or shopping malls, or sitting idle in the street. The Prophet Muhammad ﷺ said: *"Beware of sitting in the street."* They said: *"We have no alternative; that is where we sit and talk."* He ﷺ said: *"If you insist on sitting there, then give the street its rights."* They said: *"What are the rights of the street?"* He said ﷺ: *"Lowering the gaze and refraining from causing offence..."*<sup>1</sup>

May Allah ﷻ give us all the ability to lower our gaze and fear Him at all times.

Allah ﷻ thus banished Iblees, and he has the curse of Allah ﷻ on him till the Day of Judgment. Those who follow *Iblees* and his ways and do not repent for their sins will also follow him to the hellfire.

It is compulsory on all mankind to repent from their sins major or minor. Because on the Day of Judgment Iblees will not take even the slightest of blame for the sins he tempted us to do. He will instead turn it back on us and say, "It is your fault that you listened to me, even though the Messengers of Allah ﷻ had brought clear proof to you. So today because you have the anger of Allah ﷻ on your side, do not blame me for something you did, I only tempted you but you are the one who carried out the act. Allah ﷻ says in the *Qur'an* regarding this:

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سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي ۖ فَلَا تُلُومُونِي  
وَلُومُوا أَنْفُسَكُمْ ۚ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ  
بِمُصْرِخِي ۚ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ ۚ إِنَّ  
الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

And Shaitan (Satan) will say when the matter has been decided: "Verily, Allah promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Satan) as a partner with Allah (by obeying me in the life of the world)." Verily, there is a painful torment for the Zalimun (polytheists and wrong-doers, etc.)." <sup>1</sup>

<sup>1</sup> Ibrahim:22

## NEW BEGINNINGS

Allah ﷻ Teaches Adam ﷺ

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ  
أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ {31} قَالُوا  
سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا ۚ إِنَّكَ أَنْتَ الْعَلِيمُ  
الْحَكِيمُ {32} قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ ۚ فَلَمَّا  
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تَكْتُمُونَ {33}

And He ﷻ taught Adam ﷺ the names of everything. Then He showed them to the angels and said: "Tell Me the names of these, if you are truthful." They (angels) said: "Glory be to You; we have no knowledge except what You have taught us. Verily, it is You who is the Knowing, the Wise." He ﷻ said: "O Adam, inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the unseen of the heavens and the earth? And I know what you reveal and what you have concealed."

(Al-Baqarah: 31-33)



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In the aftermath of the events with *Iblees*, Allah ﷻ started to teach Adam ﷺ the names of all things – living and non-living, he also made him differentiate between colours, shapes and sizes. All this was done so that Allah ﷻ could show the angels that He alone knows the unseen and that their knowledge is limited to that which Allah ﷻ has given them.

After learning the names of all the things, Adam ﷺ was brought in front of the angels, there Allah ﷻ asked the angels to start naming a few things that were in front of them. Due to their limited knowledge Allah ﷻ had granted them, they said: *"Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise."*<sup>1</sup>

Allah ﷻ then turned to Adam ﷺ and asked him to name the same things that the angels were told to name. Without any difficulty he started naming all the items that were brought in front of him. This amazed the angels and they were shocked at how much Adam ﷺ knew and learnt in such short time. They also saw that his noblest quality was his thirst for knowledge. Allah ﷻ then turned to them and said: *"Did I not tell you that I know the unseen of the heavens and the earth? And I know what you reveal and what you have concealed."*

Adam ﷺ knowledge was not only limited to religious issues, but rather he was also given the knowledge that would help him and his offspring inhabit the earth as he had knowledge of both the creator and the creation.

<sup>1</sup> Al-Baqarah:31

## The Creation of *Hawwa* ﷺ

وَيَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا...

And *"And O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish..."*

(Al-A'raf:19)

Adam ﷺ was spending a lot of his time in the company of the angels, but the angels could not entertain him all the time, due to their duties assigned to them by Allah ﷻ. When the angels were on duty Adam ﷺ was left alone and this eventually led to loneliness. He longed for a companion.

One day Adam ﷺ woke up and found that he was not alone. He was accompanied by a woman who sat beside his head. Adam ﷺ asked her: *"Who are you?"* She replied: *"A woman!"* He then asked: *"For what purpose are you created for?"* To which she replied: *"So you could find comfort in me."*

The angels, who were watching them, asked Adam ﷺ: *"What is her name?"* To which Adam ﷺ replied: *"She is Hawwa ﷺ."* So they asked again: *"Why Hawwa ﷺ?"* He ﷺ replied: *"Because she was created from something living."*

Allah ﷻ created *Hawwa* ﷺ from the shortest rib on the left hand side of Adam ﷺ, whilst he was asleep.

Men should ponder upon the creation of *Hawwa* ﷺ. She was created from the most upper part of rib, this part happens to be crooked and it cannot be straightened, if one tries to straighten the



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Men should ponder upon the creation of *Hawwa* ﷺ. She was created from the most upper part of rib, this part happens to be crooked and it cannot be straightened, if one tries to straighten the



rib they will only succeed in breaking it. Like it is mentioned in a *hadith* of the Prophet Muhammad ﷺ: "Enjoin each other to do well with women, for they are created out of a rib, and the most crooked part of the rib is the upper part. If you try to straighten it you will break it; and if you leave it, it will remain crooked. So enjoin each other to do good with women."<sup>1</sup>

The Prophet Muhammad ﷺ who is the best of all creation and the best role model, had eleven wives and four daughters, but still he ﷺ never once hit or beat any one of them.

Allah ﷻ Himself has revealed an entire chapter in the *Qur'an* which is named after women 'Surah Nisa'a.'

Islam raised the status of women like no other religion. There was a time when the world considered women no better than children or even slaves. In pre-Islamic days the pagans of Makkah used to bury their daughters alive as they saw no benefit in bringing up a daughter. Then Allah ﷻ sent down His Prophet Muhammad ﷺ, to teach mankind the right way. These teachings also included treating women in an equal manner. Islam gave women the right to inherit; inheritance was not given to women in previous generations. As soon as a woman becomes a mother she is given a status three more times than the father. It is narrated that a man came to the Prophet Muhammad ﷺ and said, "O Messenger of Allah! Who among the people is the most worthy of my good companionship? The Prophet Muhammad ﷺ said: Your mother. The man said, 'then who?' The Prophet Muhammad ﷺ said: Your mother. The man further asked, 'then who?' The Prophet Muhammad ﷺ said: Your mother. The man asked again, 'then who?' The Prophet Muhammad ﷺ said: Then your father."<sup>2</sup>

<sup>1</sup> Al-Bukhari

<sup>2</sup> Bukhari & Muslim

Allah ﷻ has created women so that men can find comfort and love in them, not so that men can mistreat them or harm them in a way that the woman eventually considers herself as a person who is made just for fulfilling his needs.

There have been many great women and their contributions towards Islam have not gone unnoticed. There are the likes of:

- **Khadijah bint Khuwailid** ﷺ, the first person to embrace Islam, and the first wife of Prophet Muhammad ﷺ and the most beloved of them all. She provided the moral, financial, and emotional support for Muhammad ﷺ when he was blessed with prophethood.
- **Nusaybah bint Ka'b al-Ansariyah** ﷺ, Also known as Umm Ammarah, she was a member of the Banū Najjār tribe and one of the earliest converts to Islam in Madinah. As a Companion of the Prophet Muhammad ﷺ, there were many virtues attributed to her. She is most remembered, however, for taking part in the Battle of Uhud, in which she carried sword and shield and fought against the pagans of Makkah. She shielded the Prophet Muhammad ﷺ from enemies during the battle and even sustained several lance and arrow wounds, as she cast herself in front of him to protect him. It is said that after she sustained her twelfth wound, she fell unconscious and the first question she asked when she awoke (a day later in Madinah) was "Did the Prophet ﷺ survive?"
- **Aisha bint Abi Bakr** ﷺ, she was probably the most influential women of her time, she is also one of the greatest narrators of *Hadith*. Allah ﷻ also revealed an ayah in the *Qur'an* backing up the fact that she did not commit the act she was accused of doing, Allah ﷻ says:



إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ ۚ لَا تَحْسَبُوهُ شَرًّا  
لَّكُمْ ۚ بَلْ هُوَ خَيْرٌ لَّكُمْ ۚ لِكُلِّ امْرِئٍ مِّنْهُمْ مَا اكْتَسَبَ  
مِنَ الْإِثْمِ ۚ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ

*"Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers, are cursed in this life and in the Hereafter, and for them will be a great torment."*<sup>1</sup>

Many other great women have come into this world and have left behind an extraordinary legacy. We have the likes of:

- Aasiya ؑ (the wife of Firawn)
- Maryam bint Imran ؑ (mother of Isa ؑ)
- Fatimah bint Muhammad ؑ
- Hafsa bint Umar ؑ
- Sumayyah bint Khabat ؑ
- Asma bint Abi Bakr ؑ

<sup>1</sup> An-Nur:23

## THE TEST

وَيَا آدَمُ اسْكُنْ أَنتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا  
وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ  
الظَّالِمِينَ

*And "And O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the Zalimun (unjust and wrong-doers)."*

**(Al-A'raf: 19)**

Adam ؑ and Hawwa ؑ were enjoying their stay in paradise, they enjoyed every luxury possible and they lived the dream of all human beings. Even though they had all these luxuries Allah ﷻ prohibited them to eat from a certain tree. That was the only thing they were not allowed to do.

We do not know exactly which tree it was and what meaning it held, or if it was an apple tree, the Qur'an only states that Allah prohibited them from eating from a certain tree. Ibn Katheer mentioned in his stories of the Prophets that the tree might have been the Tree of Pain or the Tree of Knowledge. Allah knows best.

When they were told that they are allowed all the pleasures of paradise except for that tree, Adam and Hawwa ؑ were obedient and avoided the tree, but we have to remember Adam ؑ was a human just like all of us. He, like us, had the tendency to forget and make mistakes and Iblees used this to his advantage. He started



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whispering thoughts to Adam and Hawwa ﷺ saying, "Shall I guide you to the Tree of Immortality and the External Kingdom." Allah ﷻ says in the Qur'an regarding this:

فَوَسَّوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوَاتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَينِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ {20} وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ {21}

Then Shaitan (Satan) whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before); he said: "Your Lord did not forbid you this tree save you should become angels or become of the immortals."

And he [Shaitan (Satan)] swore by Allah to them both (saying): "Verily, I am one of the sincere well-wishers for you both."<sup>1</sup>

Adam and Hawwa ﷺ having heard the whispers of Iblees were in two minds. It is in the nature of every human to wish that they live forever. So they started thinking about eating from the tree and if what Iblees is saying is true, then they along with their children will live forever, the temptation was there, but then they remembered that Allah ﷻ had warned them about not going near that tree. So they both refrained from eating from it. Many years had passed and they carried on enjoying the comforts of paradise. Some narrations say Adam ﷺ spent one hundred years in paradise, in another narration it is said he spent sixty years.

<sup>1</sup> Al-A'raf:20-21

Eventually the whispers of Iblees got the better of them and they were tempted to eat from the tree. They started plucking its fruits and had finished eating what they picked when suddenly they felt their hearts contract and filled with pain, sadness and shame. The atmosphere had changed and in that moment they both realised that they had been stripped of their clothes. They started collecting tree leaves with which to cover themselves.

Allah ﷻ addressed both Adam ﷺ and Hawwa ﷺ saying:

وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلَّ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ {22} قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ {23} قَالِ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ {24} قَالِ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ {25}

...And their Lord called out to them (saying): "Did I not forbid you that tree and tell you: Verily, Shaitan (Satan) is an open enemy unto you?" They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers." (Allah ﷻ) said: "Get down, one of you an enemy to the other [i.e. Adam, Hawwa and Shaitan (Satan)]. On earth will be a dwelling-place for you and an enjoyment, - for a time."



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إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ مُبِينٌ {22} قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا  
وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ {23}  
قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِي الْأَرْضِ  
مَسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ {24}  
قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ {25}

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He (Allah ﷻ) said: "Therein you shall live, and therein you shall die, and from it you shall be brought out (i.e. resurrected)."<sup>1</sup>

Ibn Abi Hatim narrated that Ibn Abbas ؓ said: "Adam ؑ descended at a place called 'Dihna' a piece of land between Makkah and Taif." Al-Hassan and Ibn Hatim both said Adam ؑ descended to India, Hawwa ؑ to Jeddah (Saudi Arabia) and Iblees to Bodistiman (Iraq).

We have to understand one thing; Allah ﷻ already had planned out that the human creation would populate the earth. He already knew the outcome that Adam ؑ would fail the test. However, Allah ﷻ gave Adam ؑ a free choice, as He has given to all human beings to choose between right and wrong.

Umar Ibn Al-Khattab ؓ narrated that the Prophet Muhammad ﷺ said: "Musa ؑ said: 'My Lord! May I see Adam ؑ who removed us and himself from Paradise?' So Allah ﷻ made him see Adam ؑ, and he said to him: 'Are you Adam ؑ?' Adam ؑ said: 'Yes' Musa ؑ said: 'Were you the one in whom Allah ﷻ breathed His spirit, and before whom He bowed His angels, and to whom he taught the names of all things?' Adam ؑ answered: 'Yes.' So Musa ؑ said: 'What made you remove us and yourself from Paradise?' Adam ؑ said to Musa ؑ: 'Who are you?' He said: 'I am Musa ؑ.' Adam ؑ said: 'So you are Musa ؑ the prophet of the Children of Israel. Were you the one Allah ﷻ spoke to directly?' Musa ؑ answered: 'Yes.' Adam ؑ said: 'Why do you blame me for a matter which Allah ﷻ had predestined?'" So Muhammad ﷺ said twice "Adam ؑ outclassed Musa ؑ."<sup>2</sup>

<sup>1</sup> Al-A'raf:22-25

<sup>2</sup> Al Bukhari

## BANI ADAM

Allah ﷻ has ordered mankind through the Qur'an. When He wanted to command the human race he called them by various names such as; Bani Adam (children of Adam ؑ), Dhuriyati Adam (progeny of Adam ؑ) and Insaan (Humans). The use of the phrase 'Bani Adam' is used in several places in the Qur'an. It has been used to indicate certain aspects of a human's life.

Allah ﷻ orders mankind that they should cover themselves especially when they pray their *Salah* or perform other acts of *ibaadah*. Allah ﷻ says:

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَارِي سَوْآتِكُمْ وَرِيشًا ۖ وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ۚ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذْكُرُونَا {26} بَنِي آدَمَ لَا يَفْتَنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْآتَهُمَا ۚ إِنَّهُ يَرََاكُمْ هُوَ وَقَبِيلُهُ مَن حَيْثُ لَا تَرَوْنَهُمْ ۚ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ {27}

O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts, etc.) and as an adornment, and the raiment of righteousness, that



is better. Such are among the proofs of Allah, that they may remember (i.e. leave falsehood and follow truth). O Children of Adam! Let not Shaitan (Satan) deceive you, as he got your parents [Adam and Hawwa (Eve)] out of Paradise, stripping them of their raiment, to show them their private parts. Verily, he and his soldiers from the jinns or his tribe see you from where you cannot see them. Verily, We made the Shayatin (devils) Auliya' (protectors and helpers) for those who believe not.<sup>1</sup>

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا  
وَشَرَبُوا وَلَا تَسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ {31}

O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (Tawaf) the Ka'bah, and eat and drink but waste not by extravagance, certainly He (Allah ﷻ) likes not Al-Musrifun (those who waste by extravagance).<sup>2</sup>

In the above mentioned verses Allah ﷻ tell us the importance of covering ourselves. In Pre-Islamic days, the pagans used to do Tawaaf (circulate) of the Ka'bah without any clothing. It is only until Makkah was conquered that the Prophet Muhammad ﷺ prohibited people performing Tawaaf naked. Allah ﷻ tells us to wear good cloths and to adorn ourselves with cloths that have been prescribed to us by Him and His Prophet. Muhammad ﷺ has reported to have

<sup>1</sup> Al-A'raf:26 – 27

<sup>2</sup> Al-A'raf:31

said: "Allah ﷻ is beautiful and He loves beauty."<sup>1</sup> Nevertheless, men should not dress up like women and vice-versa.

One of the other blessings bestowed upon us is the provision and sustenance that Allah ﷻ has given to us. For example, the air we breathe, the food we eat and the water we drink, are all blessings bestowed upon us. However, Allah ﷻ has made some permissible to eat and others prohibited. It is a test from Him to see how much we will listen to his commandments after everything He has blessed us with. The Prophet Muhammad ﷺ has said: "Halal is clear and Haraam is clear. Between them lays doubtful things. Many people do not know whether it is permissible or not. Whoever leaves out these doubtful things in order to protect his religion and honour then he is safe. Whoever indulges in these doubtful matters it is very possible that he will fall into haraam. Similar to a person who grazes his animals near the royal pasture it is very possible that he will one day graze in the royal pasture. Behold! Every king has a royal pasture and the royal pasture of Allah ﷻ is those things which have been made impermissible."<sup>2</sup>

Iblees led Adam ﷺ and Hawwa ﷻ to eat from a tree that was made haraam on them and it resulted in them being driven out of paradise. So we can only imagine what will happen to us if were to go against the commandments of Allah ﷻ. May Allah ﷻ give us all the ability to repent for all our sins. Ameen!

In many places in the Qur'an Allah ﷻ has mentioned how much of an open enemy Iblees is to us and he only does what he does so that we may accompany him into the hellfire. May Allah ﷻ protect us All.

<sup>1</sup> Sahih Muslim 911

<sup>2</sup> Tirmidhi 1205



Allah ﷻ says:

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ ۖ  
إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ {60}

*Did I not ordain for you, O Children of Adam, that you should not worship Shaitan (Satan). Verily, he is a plain enemy to you.*<sup>1</sup>

Another blessing bestowed on mankind is that Allah ﷻ has created us all on *Fitrāh* (born with an inclination towards the oneness of Allah ﷻ). The Prophet ﷺ said: "No child is born except on the *fitrāh* and then his parents make him Jewish, Christian or Magian (Zoroastrian), as an animal produces a perfect young animal: do you see any part of its body amputated?"<sup>2</sup>

Allah ﷻ mentions the story in the Qur'an when he took us all out from the loins of Adam ﷺ and asked us if He was our Lord. Altogether we confirmed it in the affirmative. That day no one denied that Allah ﷻ was the one and only true God. Since that time every human has been born with an inclination towards Allah ﷻ.

<sup>1</sup> Ya-sin:60

<sup>2</sup> Bukhari 441

Allah ﷻ says:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ  
وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا بَلَى  
ۖ شَهِدْنَا ۚ أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا  
غَافِلِينَ {172}

And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam ﷺ loins his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this."<sup>1</sup>

As humans it is in our nature to sin day and night. To the extent that many have been misguided and have died in their arrogance. However, Allah ﷻ is not an oppressor and He gives everyone a chance to be guided to the truth even if they acquire faith in Allah ﷻ on his death bed. Many incidents have occurred where people have brought *Imaan* in Allah ﷻ in their final moments. So it is clear from this that as long as you are alive, Allah ﷻ has given you the chance to be guided to the truth. He sent many Messengers and Prophets to help and show mankind the truth and our rights towards Him. As for the *ummah* of Muhammad ﷺ, we have the Qur'an and the *Sunnah*. As long as we hold firm onto them we will – by the will of Allah ﷻ – always be on the straight path. Paradise is

<sup>1</sup> Al-A'raf:172



the reward for their obedience and they will never have any regrets; not in this life or in the hereafter.

يَا بَنِي آدَمَ إِنَّمَا يَأْتِيَنَّكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ  
آيَاتِي ۖ فَمَنِ اتَّقَى وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ  
يَحْزَنُونَ {35}

*O Children of Adam! If there come to you Messengers from amongst you, reciting to you, My verses, then whosoever becomes pious and righteous, on them shall be no fear, nor shall they grieve.<sup>1</sup>*

Lastly, all the children of Adam ﷺ have been blessed. Some have been granted more than others. Some have been blessed with wealth, mansions, cars and the most beautiful of wives. Some were blessed in religious ways as those who taught the books of Allah ﷻ, those who taught the sayings of the Prophet ﷺ and those whom Allah ﷻ had granted the highest level of *Taqwa* (piety/fear of Allah ﷻ).

Those who were blessed with Prophethood are the ones greatly favored by Allah ﷻ. Muhammad ﷺ was the most blessed from all of the prophets and the entire mankind. Allah ﷻ mentions in the Qur'an some of those children who were blessed.

<sup>1</sup> Al-A'raf:35

Allah ﷻ says:

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِّنَ النَّبِيِّينَ مِن ذُرِّيَةِ  
آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِن ذُرِّيَةِ إِبْرَاهِيمَ  
وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا ۚ إِذَا تُتْلَىٰ عَلَيْهِمْ  
آيَاتُ الرَّحْمَنِ خَرَوْا سُجَّدًا وَبُكِيًا {58}

*Those were they unto whom Allah ﷻ bestowed His Grace from among the Prophets, of the offspring of Adam, and of those whom We carried (in the ship) with Nuh (Noah), and of the offspring of Ibrahim (Abraham) and Israel and from among those whom We guided and chose. When the Verses of the Most Beneficent (Allah ﷻ) were recited unto them, they fell down prostrating and weeping.<sup>1</sup>*

In this chapter of the Qur'an Allah ﷻ talks about the blessed Prophets starting with Zakariya ﷺ and finishing with Idrees ﷺ. They are the children of Adam ﷺ whom Allah ﷻ blessed with prophethood. He then goes onto mention those children, who embarked the ship of Nuh ﷺ, then the children of Ibrahim ﷺ, then the children of Yaqub ﷺ and finally those children whom He guided towards Islam.

One of the most illustrious stories of *Bani Adam* is that of Adam ﷺ first two sons Habil and Qabil.

<sup>1</sup> Maryam:58



## Habil and Qabil

وَآتَلَ عَلَيْهِمْ نَبَأُ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ  
 مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ ۖ قَالَ  
 إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ {27} لئن بَسَطْتَ إِلَيَّ يَدَكَ  
 لَتَقتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لَأَقْتُلَنَّكَ ۖ إِنِّي أَخَافُ اللَّهَ  
 رَبَّ الْعَالَمِينَ {28} إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ  
 مِنْ أَصْحَابِ النَّارِ ۖ وَذَلِكَ جَزَاءُ الظَّالِمِينَ {29} فَطَوَّعَتْ  
 لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ {30}  
 فَبَعَثَ اللَّهُ غُرَابًا يَبْحِثُ فِي الْأَرْضِ لِيرِيَهُ كَيْفَ يُوَارِي  
 سَوْءَةَ أَخِيهِ ۖ قَالَ يَا وَيْلَتَا أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا  
 الْغُرَابِ فَأُوَارِيَ سَوْءَةَ أَخِي ۖ فَأَصْبَحَ مِنَ النَّادِمِينَ {31}

And (O Muhammad ﷺ) recite to them (the Jews) the story of the two sons of Adam [Habil and Qabil] in truth; when each offered a sacrifice (to Allah ﷻ), it was accepted from the one but not from the other. The latter (Qabil) said to the former (Habil): "I will surely kill you." The former (Habil) said: "Verily, Allah accepts only from those who are Al-Muttaqun. If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you, for I fear Allah; the Lord of the

'Alamin (mankind, jinns, and all that exists). Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire, and that is the recompense of the Zalimun (polytheists and wrong-doers)." So the Nafs (self) of the other (latter one) encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers. Then Allah sent a crow who scratched the ground to show him to hide the dead body of his brother. He (Qabil) said: "Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?" Then he became one of those who regretted.

(Al-Mai'idah:27-31)

After Adam ﷺ was sent to earth he was full of guilt and remorse of the act he had committed, along with that he was no longer with his partner and wife Hawwa ﷻ. After many long nights of seeking forgiveness, Allah ﷻ finally reunited Adam ﷺ with Hawwa ﷻ.

Consequently they both started making a living on the earth. They had to provide for themselves, fight wild beasts, and make their own shelter. They had many other responsibilities too. It was in this period when Hawwa ﷻ gave birth to twins, a boy and a girl. The boys name was Qabil; his twin sister was of a rare beauty. Allah ﷻ had bestowed her with an amazing glow of beauty. Weeks went by and Allah ﷻ granted Hawwa ﷻ another set of twins, the boys name was Habil. His twin sister was not as good looking as the former.

Hawwa ﷻ did not go through the full 9 months pregnancy period; rather after she became pregnant she would give birth within



weeks. This was through the wisdom of Allah ﷻ that He did not make her go through the full pregnancy period.

Years went on and the boys used to play with each other and learn the names of things from their father and mother. They were taught all the good and bad, all the harmful and unhelpful things; they were taught by their parents the same way Allah ﷻ had once taught them. The boys then eventually reached an age where they had to provide for the family. Qabil helped the family by growing crops and Habil, on the other hand, used to tend sheep.

Finally the time came when both the boys needed life partners. Thus Allah ﷻ instructed Adam ﷺ that he should marry each son to the twin sister of the other (Qabil to marry Habil's twin sister and Habil to marry Qabil's twin sister). One may think, how can a brother marry his sister? At that time, when only one set of parents was available and it became necessary for this type of marriage to occur; besides Allah ﷻ had commanded it and we do not question Allah ﷻ authority when He commands us to do something.

When Qabil heard what Allah ﷻ had decided for them, he was displeased with His decision due to the fact his own sister was a great deal more beautiful than Habil's. Iblees finally got the chance he was waiting for; he saw how Qabil was annoyed at Allah ﷻ decision. He took this opportunity and whispered thoughts into Qabil's mind. Iblees put many thoughts into his head and he began to think that his father was favoring Habil and that his father loved Habil more. Qabil was not ready to accept what Allah ﷻ had ordered him to do. Instead his affection and love for his brother was slowly turning into hatred and jealousy.

Adam ﷺ was mindful of what was playing up inside Qabil's head. He turned to his Lord and asked Him for guidance. Adam ﷺ did not

want his two beloved children to become enemies of each other; he did not want one to be responsible for the death of the other as this would have an effect on generations to come. Allah ﷻ revealed to Adam ﷺ to order his sons to offer a sacrifice to Allah ﷻ and he whose offering was accepted would have right on his side. He ﷻ also instructed Adam ﷺ that they should place their offerings at a certain place.

Adam ﷺ gathered both his boys and told them what Allah ﷻ had ordered them to do. Upon telling them, he left for Makkah.

Habil, without any hesitation, offered his best lamb for the pleasure of Allah ﷻ, whereas Qabil put forward the worst grain and crops possible. He was not ready to accept any of Allah ﷻ commands at this stage. He never understood the fact that in order to gain Allah ﷻ pleasure and happiness, he had to obey Him.

A few days later Adam ﷺ returned from Makkah and told his sons that Allah ﷻ had accepted Habil's offering and not Qabil's. This only made matters worse for Qabil. He was infuriated as he could see his hopes of marrying his own twin sister fade away. He threatened his brother by saying *"I will kill you! I refuse to see you happy while I remain unhappy!"*

The events that happened on that day saddened Habil deeply, for he loved his brother and never wanted to become enemies with him. Habil could also see that Qabil was led astray and that his abode would be hellfire. Habil tried to talk matters out with his brother, but to no success. Qabil was too hard at heart to listen to any of his brother's advice. Every time Habil tried to confront Qabil, matters were only made worse.



After a great deal of time the whispers of Iblees eventually got the better of Qabil. In a rage he picked up a rock and walked towards where Habil was working. He crept up from behind Habil's back and was about to strike him with a rock, when suddenly Habil sensed the presence of another person. Upon turning around he was shocked to see his brother staring at him with a rock in his hand. Qabil's eyes were filled with anger and rage. Habil, amazed at what he was seeing, asked his brother what the matter was. Qabil in return said:

قَالَ لَأَقْتُلَنَّكَ

He (Qabil) said: *"I will surely kill you."*<sup>1</sup>

Habil knew that Iblees had got the better of his brother and no matter what Habil did or said it was not going to have an effect on Qabil. If Habil wanted he could have confronted his brother, for he was much stronger built than Qabil. Instead he still tried to calm his brother down, even though he knew that Qabil was not going to listen. He said:

قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ  
لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسٍ يَدِي إِلَيْكَ  
لَأَقْتُلَنَّكَ ۚ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ

*"Verily, Allah accepts only from those who are Al-Muttaqun. If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you,*

<sup>1</sup> Al-Ma'idah:27

*for I fear Allah; the Lord of the 'Alamin (mankind, jinns, and all that exists)."*<sup>1</sup>

Qabil had heard just about enough. At that moment of anger he threw the rock with such force that it hit Habil in the head instantly killing him. May Allah have mercy on Habil, for he showed one of the best examples of patience and endurance and may Allah protect us from becoming like Qabil, who even when the truth was said to him, disobeyed the commandments of Allah. This was the first death and the first criminal act committed by man on earth.

Iblees, who has seen all that had happened, rushed to Hawwa ؑ and said to her, "O Hawwa! Qabil killed Habil." She said "Woe to you! What does 'kill' mean?" He said "He will no longer eat, drink or move." She said "Is that death?" He said "Yes it is." She started to weep. Adam ؑ saw her weeping and asked her as to why she was doing so. She never replied. He asked her another two times and still she carried on weeping and never gave him an answer. Adam ؑ then said, "You and your daughters will inherit weeping, while I and my sons are free of it (weeping)."

Qabil was shocked and confused at the same time. He, at first, thought that Habil was just acting like he had died but slowly it became clear to him that indeed he had killed his brother. He really wanted to hide his sin but did not know what to do with his brother's body. He carried it for days and days not knowing what to do with it. Questions were started to be asked at home of the whereabouts of Habil. Finally, Adam ؑ asked Qabil about his brother. Qabil replied insolently, "I am neither his keeper nor his protector!" Adam ؑ realized that Habil was no longer in this world and that Qabil was responsible for his death.

<sup>1</sup> Al-Ma'idah:27-28



One day when Qabil was near his brothers body thinking about what to do with it, Allah ﷻ through his infinite wisdom and mercy, sent down two crows. They started fighting in front of Qabil and one crow killed the other. The victor took the body of the dead crow and covered it's body with the soil of the earth. Qabil was humbled and ashamed by this and he exclaimed:

قَالَ يَا وَيْلَتَا أَعْجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ  
فَأُؤَارِي سَوْءَةَ أَخِي

He [Qabil] said, *"Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?"*<sup>1</sup>

He buried his brother at a foot of a hill. In that time, he often regretted what he had done and would admit that Habil was a good person. Then Iblees would whisper to him and trick him into believing that whatever he had done was right. Qabil, both angry and confused, knew he could never go home again and face his father or mother. So he took his sister and left home for good.

Adam ﷺ was grieved by the loss of both his sons. One was dead and Iblees had won over the other. He loved them both dearly but there was nothing he could do except pray to Allah ﷻ to make him stronger and to guide Qabil.

Many stories have emerged about what happened to Qabil. Some say he departed to Yemen and took his sister with him, who bore him many children. Who eventually turned into numerous tribes. Others say he became so misguided that he ended up inventing things which Allah ﷻ disliked such as musical instruments. Various

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<sup>1</sup> Al-Ma'idah:31

narrations state that he was killed by his own children, the same way he had killed his brother, when he had come of old age.

None of these stories have any evidence behind them so all we can say is Allah knows best how true these stories are.



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## THE DEATH OF ADAM ﷺ

Adam ﷺ had lived many years on earth. He was granted a life of a thousand years, but when he had reached the age of 960 the angels of death came to him. He was surprised to see them and told them that he still had another forty years to live. The angels reminded him of the day when Allah ﷻ had rubbed his back and every soul to be created by Allah ﷻ to the day of Resurrection came forth. Allah ﷻ had created a light between the eyes of each person. Then Allah ﷻ had presented all the souls before Adam ﷺ. He asked Allah ﷻ, "Who are these people?" Allah ﷻ replied, "These are your descendants." Then Adam ﷺ saw one person amongst them whose light he liked the most. He again asked Allah ﷻ, "Oh my Lord! Who is this?" Allah ﷻ replied, "He is one from the last nations of your progeny, his name is Dawood ﷺ. Adam ﷺ asked, "What is his life span?" Allah ﷻ replied, "Sixty years." Adam ﷺ finally said, "Oh my Lord. Give him forty years from my life."<sup>1</sup> When the angels finished telling Adam ﷺ why his life was cut forty years short, he did not accept that he made such a request to Allah ﷻ.

Many years later, Muhammad ﷺ said: "Adam denied so the children of Adam deny, Adam forgot and his children forget; Adam made mistakes and his children make mistakes."<sup>2</sup>

Adam ﷺ left this world in peace. He had taught his children how to live on the earth along with how to obey Allah ﷻ. His son Sheeth ﷺ succeeded him and took responsibility of prophethood.

<sup>1</sup> At-Tirmidhi

<sup>2</sup> At-Tirmidhi

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An insight into the glorious life of the First Man  
ever to be created, the Father of Mankind,  
Prophet of Allah ﷺ Sayyidina Adam  
Learn the true values and principles by looking  
into the life of this great Prophet of Allah ﷺ  
A guide for the whole of Mankind who love to  
learn about the beginning of Creation.

